



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

the æsthetic taste as well as to the logical faculty. It kindles the enthusiasm of the young. It will more and more enlist the attention of the men of culture and the general public. It is the most inviting and fruitful field of Biblical study in our day. We will not deny that the most who are engaged in it are rationalistic and unbelieving, and that they are using it with disastrous effect upon the Scriptures and the orthodox faith. There are few believing critics, especially in this country. There is also a wide-spread prejudice against these studies and an apprehension as to the results. These prejudices are unreasonable. These apprehensions are to be deprecated. It is impossible to prevent discussion. The church is challenged to meet the issue. It is a call of Providence to conflict and to triumph of evangelical truth. The divine word will vindicate itself in all its parts. These are not the times for negligent Elises or timorous and presumptuous Uzzahs. Brave Samuels and ardent Davids who fear not to employ new methods and engage in new enterprises and adapt themselves to altered situations, will overcome the Philistines with their own weapons. The Higher Criticism has rent the crust, with which Rabbinical Tradition has encased the Old Testament, overlaying the poetic and prophetic elements with the legal and the ritual. Younger Biblical scholars have caught glimpses of the beauty and glory of Biblical Literature. The Old Testament is studied as never before in the Christian Church. It is beginning to exert its charming influence upon ministers and people. Christian Theology and Christian life will ere long be enriched by it. God's blessing is in it to those who have the Christian wisdom to recognize and the grace to receive and employ it."

➤BOOKS:NOTICES.◀

[All publications received, which relate directly or indirectly to the Old Testament, will be promptly noticed under this head. Attention will not be confined to new books; but notices will be given, so far as possible, of such old books, in this department of study, as may be of general interest to pastors and students.]

THE MOSAIC ERA.*

Dr. Gibson's former book on the "Ages before Moses" attracted no little attention. This is another venture in the same line and with somewhat less satisfactory results. It is a series of Biblical expositions, addressed to a miscellaneous audience. The present subject does not perhaps yield itself to as picturesque a treatment as that of the Creation and the Fall, or the call and migrations of Abraham. Dr. Gibson has grappled manfully with the problem of making an interesting exposition of the Jewish ritual. There are twenty-four lectures, treating of the period between the Egyptian bondage and the death of Moses. Each lecture is brief, fairly instructive and pervaded by an evangelical spirit. Just what is the amount of assistance which the discussion would furnish to a clergyman, is difficult to determine. It is an attempt to expound a difficult subject and we feel that the result is sometimes neither "fish nor flesh," that while in their original use the lectures may have been highly useful, it was at least hazardous to challenge criticism by putting them into permanent book form. In them the author of course merely touches the deeper questions of criticism.

*THE MOSAIC ERA, A series of Lectures on Exodus, Leviticus, Numbers and Deuteronomy: by J. Monroe Gibson, D. D. Cl. 8vo., pp. 345. Price, \$1.50. New York, A. D. F. Randolph & Co.; Chicago, S. A. Maxwell & Co.

but a note upon the names "Jehovah," "Israel" and "Christ" shows that much thought and that of no mean order, has been interwoven with the often meagre and unsatisfactory thread of his exposition. The mechanical execution of the book is all that could be desired.

THE CHRISTIAN SABBATH.*

This little book contains a thoroughgoing discussion of the Sabbath question in a nutshell. The author takes his stand on the statement of the Westminster Confession that the observance of the Sabbath is "a positive, moral and perpetual commandment, binding all men in all ages," and endeavors to substantiate this position by a two-fold Biblical argument from the Old and New Testaments, showing that the commandment to observe the Sabbath was in force from the Garden of Eden, and was by no means set aside but rather enforced by Christ and the Apostles. Two more points are dwelt upon, that the change to the first day of the week is Scriptural and that the State is in duty bound to compel the observance of the Sabbath, because its own existence is bound up in its observance. The book is thoroughly sound, lively and vigorous. The author's whole soul is engaged in the discussion and he strikes no uncertain blows at those who would undermine the obligation to observe this day. Indeed if any criticism were to be made upon the performance, it is that the tone is a little too dogmatic and pugnacious. But as a tract for the times it is a note on the right side, and with this one qualification we heartily commend it. Of the Old Testament argument, to which our attention was particularly directed, it may be said that it cannot be excelled as a piece of condensed constructive argumentation.

GALILEE IN THE TIME OF CHRIST.†

This work "originally appeared as an Essay in the January and April numbers of the *Bibliotheca Sacra* for 1874." It has, however, been virtually re-written. In its present form, it is a classic on this subject.

The author has evidently consulted all works that could possibly shed any light on the matter in hand. The references given are of great value. His judgment on all questions involved is an independent judgment, and as a result, he has dealt some vigorous blows at the commonly accepted notions of Galilee and its inhabitants. He shows it to have been "a region of great natural fertility and richness." As against Strabo, he contends that the cities of Galilee "were, with a very few exceptions, occupied by a Jewish population." He holds that Ritter, Hausrath and others are wrong in representing the Galileans as restive under the restraints of law; and he institutes a comparison which is quite in their favor. The fact that the Galileans were "champions of the law," and in Jerusalem were

*THE CHRISTIAN SABBATH; Its nature, design and proper observance, by the Rev. R. L. Dabney, D. D., LL. D., Hampden-Sydney, Va. Philadelphia, Presbyterian Board of Publication. Cloth, pp. 93.

†GALILEE IN THE TIME OF CHRIST. By Rev. Selah Merrill, D. D. Boston, Congregational Publishing House. 16mo. XIII, 159 pp.